

Alliance

AN ETHNIC NEWSPAPER AT KSU

May 1986

C.U.T.E. INTRODUCES STUDENTS TO MULTICULTURAL CITY SCHOOLS

Sensitizing young educators to a multicultural urban environment and improving the quality of life for educators and students, adults and children who live and work in multi-ethnic urban societies is the aim of an educational program provided by the KSU College of Education and the Cooperative Urban Teacher Education, Inc. (CUTE) program of Kansas City, Kansas. The CUTE resource and teaching center, based in the Crossline Towers building in Kansas City, Kansas, offers focused training for student teachers within the local urban school system to help prepare them to teach in a multicultural society.

Mary Harris, head of the department of curriculum and instruction at KSU and one of the coordinators for the CUTE/KSU cooperative program, said statistics show that the day is fast approaching when most teachers will work in a multicultural school system.

Minorities constitute the majority of school enrollments in twenty-three of twenty-five of the nation's largest cities, Harris said. By the year 2,000, fifty-three major cities will have a majority minority population.

Students in the College of Education may elect to enroll for the their student teaching semester through the structure of the CUTE program.

CUTE staff members and KSU professors cooperate to place student teachers within the Kansas City, Kansas schools and, in addition, provide them with guided multicultural experiences while living in Kansas City.

The Department of Curriculum and Instruction, in cooperation with the Kansas Urban Education Center, also offers a Masters degree through CUTE, specifically for teachers already employed within the Kansas City system.

Velma Jones, currently in the CUTE Masters program and graduate assistant for the undergraduate program said going through the urban experience provided by CUTE means the difference between knowing intellectually about stereotyping, racism, and sexism, "and knowing about it in your heart." "This program gives educators an opportunity to dispell myths," she said. "It can be a fantastic, enlightening experience."

Jones does not seem to be alone in her assessment. Teachers within the Kansas City area who have come through the CUTE program (from Kansas, Iowa, and other states) agree. Jane Gibbons, a teacher at Banneker Elementary School, came to the CUTE program for her student teaching from Iowa State University because her advisor recommended it. She had no idea what she was getting into she said, but several friends had told her it was a good experience. Now Gibbons is a regular classroom teacher

sponsoring a new CUTE student teacher from Kansas State.

Lisa Williams, senior in elementary education from Great Bend, will soon complete her student teaching at Banneker. "I did my student teaching through the CUTE program because I thought if I could do this (teach in a low income inner city school) I could do anything." She said it has been "a great experience" and, like many before her, she said she hopes to return to a multicultural inner city school to teach.

Dr. James Abbott, director of the CUTE program, founded CUTE in Wichita in 1968 because he saw a need to better train urban teachers. Kansas State began its cooperation with the undergraduate program in 1969 and, in 1980, KSU added the Masters program. The 36 semester hour Master program is provided through the effort of many KSU professors of education who travel to Kansas City in the evenings to meet with the CUTE graduate students who teach full-time during the day.

Abbott and John Morahan, CUTE assistant director and KSU doctoral student, said the objectives of the CUTE program are to help people look at themselves, their hopes, fears and biases; learn about other cultures and develop an appreciation of other cultures; learn how to live and relate with individuals different from themselves; increase awareness of how various backgrounds effect a child's growth and development; as well as becoming aware of social agencies and community resources available in an urban setting, acquiring basic methods of instruction, becoming familiar with an urban school district, studying various techniques which allow for the development of the pupil's self concept, and more.

Student teachers work daily for a twelve week period with an experienced cooperating teacher and receive background and experiential training from the CUTE staff.

Besides their in-school training, CUTE students experience the urban setting directly by visiting detention homes, food lines and other poverty-related sites; on the other hand, they also get to know stable ethnic minority group families; they plan dinner for a family of four for a week on \$17.00; they are sent out to find an apartment in the city for around \$100.00 a month; they ride in a police car and visit hospitals. Content information is provided in multicultural education, race awareness, sex and linguistic equity, and cultural aspects of differences brought into the classroom.

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Lisa Williams with some the Banneker Elementary School students. Thanks to Lisa and to principal Lenis Bonswell for allowing Alliance to visit Banneker.

CREATIVE LEADERSHIP TOPIC OF SEMINAR

On Saturday, April 12, a Creative Leadership Seminar was presented to about twenty ethnic minority students at KSU. James Smith III, director of Multicultural Affairs Department at the University of Nebraska, Lincoln (pictured) was the keynote speaker.

Being a minority leader is unique and in order to be effective, minority students must learn to dream, Smith told the group.

"Today Black students are being accused either of avoiding a sense of liberty or being fearful of liberty," he said. "It is easier to do something else than get involved in controlling your own life, seeking your own sense of liberty." He said that in the past minority groups were denied the liberty to dream but that today people have that opportunity and they need to invest in their dreams and make them real in order to become good leaders. Liberty and a sense of leadership go hand-in-hand, he said.

Feedback ???

There is some question about the future publication of Alliance. Several options exist for 1986/1987: it may not exist at all; it may be edited by someone else -- or ????

If any of you have any comments, this is the time to direct them to: Anne Butler, ESS, Holton Hall, Kansas State University 66506

Veryl Switzer, assistant vice president for minority affairs and special programs, and Reginland McGowan, senior counselor with the KSU Upward Bound Program, presented a seminar entitled, "Leadership Styles and Increasing Participation" at the day-long workshop.



James Smith

Kathy Greene, assistant director of the KSU Educational Supportive Services program, and James Smith talked to the group about greek life.

Cornell Mayfield, director of human resources for the City of Manhattan, spoke about parliamentary procedures. And Ben Silliman, learning skills specialist for KSU Educational Supportive Services, spoke on the subject of communication skills.

Ezell Monts and Lori Switzer, staff members with the Office of Minority and Special Programs, organized the seminar. Students rated the seminar very high, saying that it was a "great program," and they hoped that "next time more than 2% of the Black students would attend."

"SITTING INSIDE MYSELF WITH THE WOMEN OF THE WORLD"

by Yvonne Delk

(Editor's Note: Writing about the "End of the Decade Conference on Women" held last July in Nairobi, Kenya, Yvonne Delk, executive officer of the United Church of Christ Office for Church in Society, said, "I want to share with you a little more than facts, statistics and the events that unfolded; I want to take you on a personal journey -- a journey that forced me to stretch and grow as I experienced global sisterhood on the continent that had given birth to my ancestors."

"How strange that it would be Mother Africa who would not only provide the opportunity for dialogue and connectedness to the large number of African and Afro-American sisters who were in attendance, but equally important, would nurture me towards a larger agenda," she said. "That agenda would bring me face to face with my identity as a part of a global community of women, and my need to speak with, listen to, understand and be willing to be defined in part by the other."

"As I opened myself to receive the other," she continued, "I discovered that the walls of nationalism were lowered and my private agenda was expanded as I met, embraced and 'sat inside of myself with the women of the world.'"

Delk said that the African proverb, "I am because you are; because you are; therefore I am also" expressed her own commitment to people around the globe. "It expresses my intention to struggle for their lives, hopes and dreams, and my realization that my relative freedom and security mean very little unless I do all I can to secure their lives."

The following article is an abridged edition of Yvonne Delk's story, "Sitting inside myself with women of the world," published in Common Lot, newsletter of the UCC Coordinating Center for Women in Church and Society, Winter 1986. Thanks very much to Ms. Delk and to Common Lot for allowing Alliance to reprint an abridged version of the story.)

My journey began as a participant in Forum '85, the meeting of nongovernmental organizations and people from all over the world held in conjunction with the official United Nations Conference. The heartbeat of the world conference to appraise achievements of the United Nations Decade for Women did not occur in the official meeting attended by 2,000 delegates from 157 countries; rather it was in the power and spirit of the Forum '85 attended by 14,000 women and held on the campus of The University of Nairobi. It was ably convened by Dame Nita Barrow of Barbados.

The participants in Forum '85 were not the official delegates of their countries, had no official government standing, and therefore were free to report on the status of women as they know it in their personal lives and from their personal experiences of struggle and action.

WOMEN SPOKE BOLDLY

They were women from all walks of life, all races, classes, religions and regions of the world and they told their stories boldly. They shared their visions and their

strategies for action in the more than 1000 workshops, films and cultural events. Women met daily in a large peace tent to engage in dialogue across the barriers erected by government, nationalities, war, ideologies. In the peace tent, Russian and American women spoke together; Jewish and Palestinian women spoke together; women from the liberation movements of South Africa spoke with women from those countries whose policies were supporting apartheid; and white women and women of color met to discuss the connections between sexism and racism. Western feminists received a clear view of what women in the third world were doing, and were confronted with the reality that an international women's movement can only exist on the basis of equality between western feminists and the women activists in the third world.

There was bold speaking (and at times heated debate) not only in workshops, but as women sat together on the great lawn of the university or stood in long lines waiting to gain entrance to some event. The bold speaking covered every issue from freedom for political prisoners in Romania to support for the civil rights of Black and Asian women in Holland; from the self determination of Palestinian women to the effects of racism and militarization on women's equality; from extermination of women and children as a result of apartheid to the improvement of life for rural women; from sexual exploitation and traffic in women and forced prostitution to the roles of women in politics.

There was bold speaking from the women of Forum '85 to their sisters who were the official delegates at the UN Conference. They made it clear that women's issues are political issues and that the women's movement is a political movement. They affirmed loudly and clearly that to fight for equal pay for equal work, to argue for the right of a woman to have control of her reproductive freedom, or to push for the elimination of stereotypes about women in

mass media is political. They were clear that women's equality cannot be achieved while nations are burdened with massive military budgets and children and families are threatened with a nuclear holocaust. There was an overwhelming call for an end to apartheid recognizing that there can be no equality, peace or development without justice.

Forum '85 was the arena for women of faith to come together and affirm each other as women of the spirit. Just as we had the experience of a peace tent, we also had the experience of Karibu Centre. This was a space for spiritual reflection, sisterhood and exchange convened by Kenyan women under the auspices of the All-African Council of Churches, and co-sponsored by the World Council of Churches, the World Union of Catholic Women's Organizations, National Council of Churches of Kenya, and The Lutheran World Federation.

CONNECTION WITH THE WOMEN'S GUILD OF KARIOBANGI-SOUTH

The Karibu Centre was located in a Lutheran church and it housed an international exhibit area reflecting life of the church and women in the church; an outdoor cafe; meditation rooms; messages boards; meeting and worship space. The Karibu Centre welcomed women of all faiths and was the place where I connected with the Women's Guild of the Kariobangi South Presbyterian Church of East Africa. Actually it was Mrs. Esther W. Muya, the president of the Women's Guild who greeted Lucinda and me (Lucinda Gordon from Milwaukee, Wisconsin, the past vice-chair of the Directorate of the Office for Church in Society was my room-mate for the Nairobi meeting). She greeted us in the name of women of faith from Africa in general but particularly in the name of the Women's Guild of Kariobangi-South. Mrs. Muya extended an invitation for the two of us to be their guests in worship on Sunday morning and I could tell from the look in her eyes that she would not take "no" for an answer.



Lucinda Gordon and Yvonne Delk are received by sisters of the Women's Guild in Kariobangi South Church in Nairobi, Kenya.

We went. The worship was spirit filled and the word was powerfully proclaimed by a woman. The church takes pride that it was the first in Nairobi to ordain a woman into the ministry. However, it was the Women's Guild that was the driving force in the church. They were clear that they existed for mission and they shared their work among the sick, the poor and those who are in need. They took us a few blocks from the church and showed us a housing development where over 100,000 persons live. They expressed their concern about the fact that Kenya has the highest birth rate in the world - 8 children per woman, and the highest unemployment rate - 300,000 youth land on the job market every year - and that women continue to play the roles of wife, mother, food provider, and beast of burden.

The Women's Guild responds through direct services of food, clothing, counseling and the ministry of presence...

A LOOK AT THE OFFICIAL GOVERNMENT CONFERENCE

While the spirit of Nairobi was Forum '85, there is much that was notable about the official government conference on the United Nations Decade. There were 2,000 delegates representing 157 governments and of that total 400 were men. Of the 157 delegations to the conference, the majority were headed by women. This conference was also attended by about 700 representatives from 160 nongovernmental organizations as well as representatives of many inter-governmental organizations, United Nations bodies and agencies and national liberation movement.

Unlike Forum '85 which unfolded at the University of Nairobi - a people's place, the setting for this meeting was the Kenyatta International Conference Center, an imposing building which dominated the Nairobi skyline - clearly a place for those connected to power and principalities. The work of the conference took

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Nairobi (From p. 2)

place in the plenary and in two main committees which met simultaneously. The forward looking strategies document was the focus of the conference's agenda. The document contained 371 paragraphs covering a wide range of issues of concern to women: employment, health, education, science and technology, energy, women and peace, developmental issues as well as actions for women at the international and regional level.

Two thirds of these paragraphs had been agreed to prior to the conference. The majority of the work in Nairobi was focused on getting agreement on some of the more controversial paragraphs such as the paragraphs such as the paragraph on Palestinian women and children, a paragraph which identified the "lack of political will of certain developed countries" in relationship to the establishment of a new international economic order, and a paragraph which contained the word Zionism.

It is my belief that Forum '85 made a significant contribution to the United Nations Women's Decade Conference. One delegate stated that Forum '85 was the conscience of the conference. At the beginning of the Forum, convenor Dame Nita Barrow noted that consensus would not be possible but understanding would be. In the end the conference and the forum came together to agree on one thing, namely that Nairobi demonstrated that an international women's movement does exist. It is clear that the more than 16,000 women who gathered in Nairobi were energized for the task that is ahead and they do not intent to turn back. They are a part of a new and driving force to be reckoned with in the world.

PERSONAL REFLECTIONS

And what about me now that I am sitting inside of myself with the women of the world. One of those women is 18 years old and working in a coffee bean factory in Kenya. She told me that she makes 80 shillings a weekend with that had to support her mother and brother in another village. She couldn't afford transportation to work, meaning that every day she walked two and a half hours to the factor and two a half back. the sisters inside of me have created an urgency and a deeper commitment. I know now that this is a life-long journey and so I am preparing for the opportunities to witness and to act. As I move among our churches and in the wider society I take with me the following truth that I have gleaned from Nairobi:

- 1. That sisterhood is a goal that can only be achieved through a process of debate and action;
- 2. That no one group of women can determine unilaterally the agenda of and for all women. We can only move our issues and then listen very carefully to our sisters as they name theirs;
- 3. That there is in place an incredible networking system. That's what Forum '85 provided - an opportunity for women to network with each other. The networking continues as long as we keep making the connections with each other across lines of class, race, religion, ideology; and
- 4. That women's issues must be seen as integral with the concerns of all humanity.

“SISTER”

Afghanistan	khwahar (Dari), khore (Pushtu)	Nigeria	oterelehu (Edo), eyen-eke-anwan (Efik), sister (English), nwanne nwanyi (Igbo), yaaya (older sister Hausa), kenwa (younger sister, Hausa), egbon obirin (older sister, Yoruba), aburo obirin (younger sister, Yoruba)*
Algeria	ukht (Arabic), soeur (French)		
Argentina	hermana (Spanish)		
Australia	caathee, yabboine (Aboriginal), sister (English)		
Brazil	irmã (Portuguese)		
Britain	sister (English), sister (Scottish), chwaer (Welsh)	Norway	syster
Canada	sister (English), soeur (French)	Pacific Islands	tama'itia'i (woman, Samoan), tei (younger sister, Samoan)**
Caribbean	'tisoeur (Creole), zuster (Dutch), sister (English), soeur (French), hermana (Spanish)		bahan (Urdu), sister (English)
	hermana (Spanish)		ukht (Arabic)
Chile	jiemei (Mandarin)		turi (Quechua), hermana (Spanish)
China	hermana (Spanish)		siostra
Colombia	hermana (Spanish)		irmã
Cuba	hermana (Spanish)		sord
Denmark	syster		ukht (Arabic)
Ecuador	turi (Quechua), hermana (Spanish)		a tion ani faa nawu (older sister, Diola), a tion (younger sister, Diola), soeur (French), nkoto maa musoo (older sister, Mandingues), ndoko maa musoc (younger sister, Mandingues), o maages o teew (olde sister, Serer), o ndebes o ndew (younger sister, Serer), maw nam debbo (older sister, Toucouleur), mi nam debbo (younger sister, Toucouleur), mak diou dgjueni (older sister, Wolof), rak diou dgjueni (younger sister, Wolof)***
Egypt	ukht (Arabic)		kgaisedi (Sepedi, Sesotho, Setswana), dade, sist (Swazi, Xhosa, Zulu), zuster (Afrikaans), sister (English)
El Salvador	hermana (Spanish)		hermana
Finland	sisar		savodariya (Sinhalese)
France	soeur		ukht (Arabic)
Germany	Schwester		syster
Ghana	onuabea (Akan and Brong), sister (English), novinye nyonu (Ewe), nyemiya (Ga), danwa (Hausa)		peesao (older sister, Thai), nongsao (younger sister, Thai)
	adelf		a-gi-lu-gi (Cherokee), shádl (older sister, Navajo), nimesa (Ojibwa), sister (English), hermana (Spanish)†
Greece	chak-ues (Mam), nuanapp (Quiche), hermana (Spanish)		sesird (Russian)
Guatemala	nóvër		hermana (Spanish)
	bón (Bengali), sister (English), ben (Gujarti), bahan (Hindi), beni (Kashmiri), anujathy (Malaualam), penn (Punjabi), sahidari (Tamil and Kannada)		chi (older sister), mem (younger sister)
	saudara perempuan		sesira (Serbo-Croatian)
	khwahar (Farsi)		inkashi (Bemba and Bisa), mucizye (Ila), kaizell (Lozi), kalongozi (Nyanja), mwanakwesu muzimbi (Tonga).†† suster (English)
	deirsiúr (Gaelic), sister (English)		
	achot (Hebrew), schwester (Yiddish)		
	sorella		
	shimai		
	sister (English), dada (Swahili)		
	nui		
	ukht (Arabic)		
	ukht (Arabic)		
	ukht (Arabic)		
	hermana (Spanish)		
	ukht (Arabic), soeur (French)		
	didi (older sister, Nepali), bahini (younger sister, Nepali)		
	zuster		
	tuahine (Maori), sister (English)		
	hermana (Spanish)		
Indonesia			
Iran			
Ireland(s)			
Israel			
Italy			
Japan			
Kenya			
Korea			
Kuwait			
Lebanon			
Libya			
Mexico			
Morocco			
Nepal			
The Netherlands			
New Zealand			
Nicaragua			

From: Sisterhood is Global by Robin Morgan

The real power and significance of Nairobi was in the way that we as women saw ourselves in relation to our sisters; it was in the visions of peace, equality and development that existed among us and in the networks that we

created to keep those visions alive. It is my hope that you will be willing to become a part of that global network....You are part of the world-wide community of sisters who came in a kaleidoscope of culture, languages,

beliefs, issues and concerns. Our destinations are international. I truly believe that none of us is free until all of us are free. Mother Africa reminds us "I am because you are; because you are, therefore I am also."

THE ULTIMATE ESSAY EXAM

Eight or nine years ago, when this writer was concerned about passing "comprehensive exams," a spoof that was circulating its way around college campuses made its way to me. The author is unidentified but the Chronicle of Higher Education printed the following article and the 1978 copyright is held by Editorial Projects for Educators, Inc. I hope it is not too illegal to share it because it's guaranteed to be a wonderful tonic for all of us inclined to take these kinds of "trials by ordeal" too seriously. The following are general examination questions for the doctor of philosophy degree:

Biology

Create life. Estimate the differences in subsequent human culture if this form of life had developed 500 million years earlier, giving special attention to its probable effect on the English parliamentary system. Prove your thesis.

Physics

Explain the nature of matter. Include in your answer an evaluation of the impact of the development of mathematics on science.

Music

Write a piano concerto. Orchestrate and perform it with flute and violin. You will find a piano under your seat. In the interest of time, you may omit the coda.

Public Speaking

Some 2,500 riot-crazed aborigines are storming the classroom. Calm them. You may use any ancient language except Latin or Greek. Your performance will be videotaped.

Philosophy

Sketch the development of human thought, and estimate its significance. Compare with the development of any other kind of thought.

Psychology

Based on your knowledge of their works, evaluate the emotional stability, degree of adjustment, and repressed frustrations of each of the following: Moses, Alexander of Aphrodisias, Rameses II, Gregory of Nyssa, Hammurabi, Freud, Hitler, Idi Amin. Support your evaluation with quotations from each man's work, making appropriate references. It is not necessary to translate.

Economics

Develop a realistic plan for refinancing the national debt. Trace the possible effects of your plan in the following areas: Cubism, the Donatist controversy, the wave theory of light, the automobile industry. Outline a method of preventing these effects. Criticize this method from all possible deficiencies in your point of view, as demonstrated in your answer to the last question.

Sociology

Estimate the sociological problems that might accompany the end of the world. Construct an experiment to test your theory. Use charts if appropriate.

Political Science

There is a red telephone on the desk beside you. Start World War III. Report at length on its socio-political effects, if any.

History

Describe the history of the Papacy from its origins to the present day, concentrating especially, but not exclusively, on its social, political, economic, religious, and philosophical impact upon Europe, Asia, Africa, and the Americas. Be brief, concise, and specific.

Engineering

The disassembled parts of a high-powered rifle have been placed on your desk. You will also find an instruction manual printed in Swahili. In 10 minutes, a hungry Bengal tiger will be admitted to the room. Take whatever action you feel is appropriate. Be prepared to justify your decision.

General Knowledge

Describe in detail. Be objective and specific. Abbreviations are permitted you will be graded for punctuation and grammar.



HISPANICS IN KANSAS

by Louise Kerr

(Editor's Note: Dr. Louise Ano Nuevo Kerr, associate dean of the college of arts and sciences at Loyola University of Chicago spoke to a gathering of students and faculty at KSU in April as part of the Minority Affairs Speaker Series. Kerr, an historian whose research focuses on Mexican-Americans and other Hispanics in this country, said she was asked to speak on a general topic concerning Hispanics and thought it would be interesting to a Kansas audience to learn something about Hispanics in Kansas.)

A great deal of Kansas Hispanic history has not been written," she said, "but we will work around those deficiencies." Dr. Kerr's historical training and her own curiosity to research an area relatively new to her led her to prepare this introduction to the subject of Hispanics in Kansas. I'm sure you will find it both interesting and important. The following is an abridged version of Kerr's lecture.)

MIGRATION

Hispanics have had a long, complicated and not always idyllic relationship with the United States. We are all aware that those states now called the southwest -- Arizona, California, Texas, New Mexico and parts of Colorado and Nevada and Utah all belonged to Mexico at one time and therefore for a certain small proportion of Hispanics -- especially those in New Mexico and Texas -- the United States migrated to them rather than the reverse.

On achieving her independence from Spain, Mexico established policies which, while protecting her political and cultural primacy, did not discourage immigration from the near-by United States or from European nations.

After the war of 1848 and the defeat of Mexico, the cession of the Mexican territories to the United States brought, along with the lands, the tens of thousand of Mexicans who had been living in that region for a generation or more and others who had by habit and inclination migrated annually for labor or other purposes from all other parts of Mexico and from other parts of Spanish and Latin America.

This first generation of landowners witnessed a variety of methods for separating them

from their holdings -- including taxes, legal challenges, and unscrupulous speculators -- so that by the end of the 19th century -- most land had changed hands and the established forefathers of California were now the "native sons" of the golden west which did and does not include either Native Americans or Mexicans.

Still, these "Mexicans" had not lived elsewhere -- they had been acquired by the states in which they now lived -- so that while they became direct recipients of legal, social and cultural discrimination, they had little choice but to adapt. They were soon joined at the end of the 19th century by a new generation of immigrants from Mexico -- often brought to work in the burgeoning cattle, and nascent railroad and agribusiness industries throughout the southwest. This second generation formed brand new communities in the new territories they encountered -- but they also joined the earlier immigrants in the increasingly segregated sections of already formed communities which had once been theirs exclusively.

The end of the century marked several significant turning points in the relations of the United States with Mexicans and several other Hispanic peoples. The 19th century closed with the "winning" of the Spanish American War and the acquisition of Puerto Rico as a territory and the taking on of Cuba as a protectorate. The 20th century opened amidst the rumblings of revolution with Mexico, a nation whose border had historically been open to travel on either side but that border stretched ominously thin as refugees from revolution came through in ever larger numbers.

This third generation of movement from Mexico coincided with the first larger migrations from Puerto Rico and Cuba and ended abruptly along with all other immigration with the onset of the Depression.

Logically enough, the destination of these migrants was for the part of the United States close in space and time: Mexicans went most often to the southwestern states, Cubans to the east coast, especially New York and Florida, Puerto Ricans to New York and other urban east-coast centers. Still, there were the beginnings of movement beyond these logical, historic destinations --

Puerto Ricans made their ways to upstate New York and to Boston and a few to Chicago; Mexicans scattered in small numbers throughout the Midwest and Great Lakes areas and even made their way to Bethlehem, Pennsylvania and other points east.

Migration of all these groups began in earnest after World War II and, by the 1980's, they can be found in almost every state and city -- although the concentrations by ethnic group remains where the first 20th century immigrations took them -- Mexicans in the Southwest, Puerto Ricans in the northeast, Cubans in the Southeast.

This thumbnail sketch of Hispanic migration should pinpoint locations for you and raise for the first time in this lecture the question of label -- what and who is a Hispanic -- and the question of commonality: what do the Cubans, Puerto Ricans, and Mexicans have in common that warrants the label -- "Hispanic". Surely we can say language -- up to a certain point; possibly religion; the Spanish origins. We're not quite sure what else since they have differences of citizenship (Puerto Ricans are citizens of the US); race -- Mexicans are predominately Native American; Puerto Ricans and Cubans have greater percentages of both Caucasian and Black heritage, culture and history.

KANSAS AS BORDERLAND

We have reviewed this history in a cursory manner with an eye to discovering its relation to the history of Hispanics in Kansas. While doing this, my thoughts kept returning to the notion of "borderlands," an historic concept first outlined by the

historian Herbert Bolton and more recently reviewed from a totally different perspective by a contemporary young historian from the University of Texas at El Paso by the name of Oscar Martinez. The concept is primarily geographical, referring specifically to the band of territory on either side of the Rio Grande River which achieves a unity by borrowing from the politics and culture of both sides of the border forming something different from that which can be found further inland on either side. That unity is historic and is expressed in social, and economic as well as demographic terms.

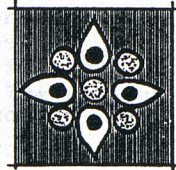
The notion of borderland was no doubt prompted by my cursory review of the history of Kansas which reminded me that, from its earliest days, the State of Kansas had fairly intimate relations with Hispanics. Partly because it was closely tied to the cattle industry.

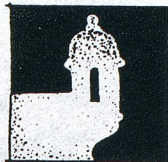
The cattle kingdoms, which began in southern Texas where the Spaniards had brought cattle and horses in the 18th century, had seen those herds multiply rapidly. When Americans arrived in the Mexican territory of Texas in the 1830's the Nueces Valley was a great unfenced cattle range where thousands of steers roamed freely. Dairy cattle brought in by American farmers proved suitable for the eastern American market, and the hybrid was found to be both hardy and edible. Those cattle drifted and were driven northward in search of grazing land. After the Civil War, the cattle kingdom had spread north over the great plains as far north as Montana -- grazing cattle replaced the roaming buffalo -- the Texas cattle barons responded quickly to the willingness of those easterners to pay as much as forty dollars a head. During the 1860's and 1870's the long cattle drives from Texas to Missouri railroads -- which would become the staple of frontier folklore and cinema history -- reached its pinnacle, according to one source when Abilene, Kansas, a town far enough out on the plains to let cattle drivers avoid wooded and settled areas became the preferred destination in the early 1870's. In 1875, the final move was made to legendary Dodge city, Kansas from which 1 million steers were shipped eastward in the next four years.

Kansas -- prototypical (stereotypically) midwestern -- anglo-saxon, rural, agricultural -- is the edge of the Southwest frontier (the farthest reaches of the southwest at this early point in its history), the longest



Louise Kerr relaxes with Dr. Nupur Chaudhuri (left) and Anne Butler (right) during her visit to the K-State campus.





reach of the eastern seaboard civilization, the terminus of the railroad, the latest in technological advances and the harbinger of frontier lawlessness. Kansas was a perfect example of a "borderland."

"There is a Jewish deli in New York City with a sign on the wall reflecting the midwestern stereotype. It says: 'No corn beef will be served on white bread with mayo unless you can produce a valid Kansas or Nebraska drivers license.'"

--Kerr

Early Kansas is well remembered in Mexican oral tradition. One ballad, the "corrido of Kiansis," is part of an oral tradition which documents the early presence of Mexicans in Kansas (vaqueros after all were the first cowboys). It refers knowledgeably to the cattle drives from Texas and Mexico to Kansas City. It shows awareness of the historicity of this set of events; it describes the inter-ethnic relations; it establishes the claim of Mexicans to an early Kansas heritage.

Another large group of Mexican immigrants crossed the border into Texas in the period between the start of the 1910 revolution and the crash which signalled the beginning

of the Great Depression.

Most were "contracted" to work, quite likely by either the Kansas City railroads (as track workers) or by the meat-packing companies. They passed relatively freely because there was little in the way of a border barrier until the establishment of the border patrol in 1924. And tens of thousands of the workers and their families went beyond the traditional confines of the "borderland."

It was probably this generation of immigrants who settled in such communities as Argentine or Sugar Hill (neighborhoods in Kansas City) or in Dodge City -- about which histories have already been written.

While less has been written about them, we can surmise that the "Hispanic" migrants to Kansas in the next several decades remained primarily Mexican (or Texan) and that migration has likely paralleled closely Mexican migration to other parts of the country: repatriation (forced as well as voluntary) during the Great Depression; renewed migration during the labor-hungry years during and after World War II; post World War II bracero labor followed by massive deportation of "illegals" and "wetbacks"; thereafter continuous migration -- particularly to the larger cities, but to smaller towns and the countryside which still demanded their migrant labor as well.

If research has been done and/or were to be done, on this later generation, it would depend heavily on census and other aggregate statistical data and on government and social service reports, as well as those rare and precious documents which might have been collected by some rare and enterprising soul in an unusual archive.

TODAY

In any case, in the years since those early cattle drives, more than five generations of Mexicans and Mexican-Americans have arrived, passed through and stayed in Kansas and throughout the United States. Children and grandchildren of all but the last generation of immigrants have probably begun to find their way into the American system. There is likely, among them, to be an increasing amount of inter-marriage -- outside the Hispanic group. Although the earlier arrivals are likely to speak English, possibly to the exclusion of Spanish, the preference for use of the Spanish language probably still grows with the population of Spanish speakers who congregate in larger numbers. This continuous replenishment of population marks a distinct change from the immigration of groups who came from Europe in the past and whose arrival was halted abruptly.

What was true at the beginning of the century, seems to remain true today as well: Kansas is the borderland. It is the geographic northern edge of the southwest and the southern tip of the "midwest." As such it provides a meeting ground for the Mexican and Mexican Americans who have found their way there and the European immigrants and their descendants who followed the more traditional route from east to west. It is the meeting point for the urban east in the Kansas cities and the rural heartland. For Hispanics, Kansas

may seem an invisible barrier which holds Cubans and Puerto Ricans on one side and Mexicans (mostly) on the other.

Although their numbers yet remain quite small there, Kansas, it would seem, holds a complex place in the complex ethnic and cultural heritage of American hispanics.

TOMORROW

What are the prospects? Demographers, survey researchers, government planners, advertisers, and others have made various projections based upon their research and their objectives:

- The Hispanic population is the youngest of all populations, with an average age of under 21.
- The population of Hispanics is growing faster than any other, both from natural increase and from immigration -- particularly that which is coming from Mexico -- a fact noteworthy to Kansans.
- The most astonishing and to some the most frightening statistical projection is that the population of Hispanics will constitute the country's largest minority by the year 2000 -- truly a millennial prediction.

For some, these projections have simply required adaptation. The beer makers and sellers, for example have targeted the Spanish-speaking groups and have gone out of their way sometimes to underwrite social causes. Anheuser Busch and Coors are most prominent among these. After all, there is now a national network of Spanish-language tv and radio stations serving a gigantic audience in every part of the country. MacDonalds and Pampers have not been far behind in trying to carve a niche in this defined and reachable market.

Government and other social planners have had some greater difficulty in fathoming the meaning of this rapid growth of population and in determining how to serve this quite complex group. Among the more vexing questions are those which have to do with education in general and bilingual education in particular; as well as health services, affirmative action in higher education and employment.

There is as well the matter of political representation.

If there is a meaning to be extracted from the convergences of hispanic Kansas history, it seems to be peculiar but true that Hispanics in the midwest seem to have taken and will continue to take a leading role in defining our course and steering us into the 21st century.

Let me conclude with this quote from Alliance, the Kansas State University ethnic newspaper, which noted that "In 1968, Jim Martinez of Hutchinson became the first Mexican American city commissioner and mayor in Kansas." and "In the 1970's D. C. Garcia became the mayor of Garden City."

The history of Mexicans in Kansas is longer and apparently even more progressive than Kansans or Hispanics know.

"The Corrido of Kansas"

(translated by Paul S. Taylor)

When we left for Kansas
With a very large herd
the road was so long
I couldn't even count on my life.

The foreman told us,
Almost wanting to cry.
There goes the herd of young steers,
For my sake, don't let them pass.

We were on the road
Caught by a rainstorm
We had a shooting spree
In order to contain them.

On the cattle drive to Kansas
I don't even want to remember
Foremen and cowboys alike
We almost started to cry.

We got to the Salado River
And started to swim,
One American said
Those men have already drowned.

What did that gringo think--
That we were yearlings
Why we are from the Rio Grande
And know how to swim.

There were five hundred steers
And they were all very wild;
They couldn't be controlled
Even by thirty Americans.

The steers were wild
They couldn't separate them;
One American yelled:
Let the foreman get down.

The foreman was scared
So a cowboy volunteered
Only to be killed by a bull
Just for that he got down.

Ten Mexicans arrived
And immediately controlled the steers
And the thirty Americans
Were left astonished.

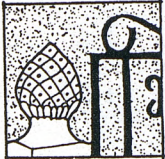
The wife of Alberto Flores
Comes up to ask the foreman:
"Where has my son stayed
For I have not seen him arrive?"

Ma'm, If I told you
You would start to weep
Your son was killed by a bull
On the doors of a corral.

Thirty pesos was his wages
But it was all owed.
And I put in three hundred
To have him buried.

All the drovers
Went to accompany him,
With hats in hand
They saw him buried.

And now I say farewell
With thoughts of my beloved.
We come also the end
Of this cattle driving song.





Art Evans, who earned a doctorate in sociology from KSU in 1978, spoke at KSU during April on the sociology of race. Evans, now a sociology professor at Florida Atlantic University, visits with members of the audience following his address to the KSU College of Education Multicultural Study Group.

LAKOTA TIMES EDITOR WINS WRITING AWARD

Notes From Indian Country, Vol. 1, by Tim Giago (pronounced Guy-yay-go) recently won the Baltimore Sun's H.L. Mencken Writing Award for its 51-year-old author. It's a nice change for Giago, whose journalistic views, favoring friendships with whites and an independent Indian press, have prompted everything from firebombs to death threats.

Giago is the editor of the Lakota Times, an independent Indian newspaper he and his wife Doris started on the Pine Ridge Indian Reservation in South Dakota in 1978. The book is a collection of columns published since 1983.

The Oklahoma City Native American Center newsletter, The Camp Crier, said "Giago speaks about Indians in a way that shatters stereotypes and scatters myths. He writes

about people he's known, places he's been, and the good and bad of both. He writes with a knowledge of the traditions of his people and of the prejudices that tear Indian and non-Indian apart. Brilliant, carefully written, and well reasoned. The book offers knowledgeable opinions from within a group -- not detached analysis from outside."

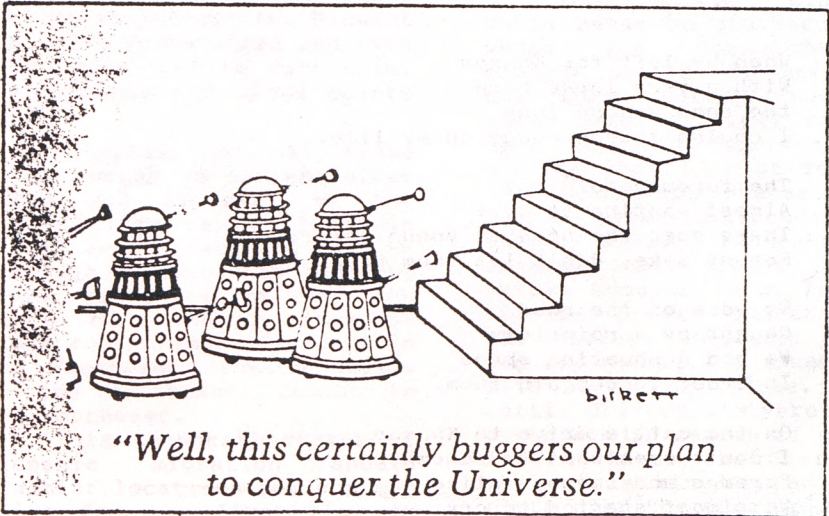
Giago was born into the Oglala Sioux Tribe. He and his wife have moved the Lakota Times offices to Martin, S.D. for better security and to expand coverage. The weekly is now the largest privately operated Indian newspaper in the country.

(To order: Jessie Sundstorm, Box 528, Custer, S.D. 57730; \$9.95 soft cover and \$19.95 hard cover.)

A Secretary's Day cake and a (not very) surprise party were given to Suzie Wisdom, freshman in business from Manhattan, left, and Leslie Brown, graduate student in education from South Carolina, as a small token of appreciation from Minority Affairs and Educational Supportive Services staff members in April.



Thanks Secretaries!



If Alliance used cartoons, this is the kind of cartoon we would like to use.

Whatever your cup of tea, we'll fly you to it.

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Rose Hip Tea
Copenhagen, Denmark



Black Sea Tea
Istanbul, Turkey



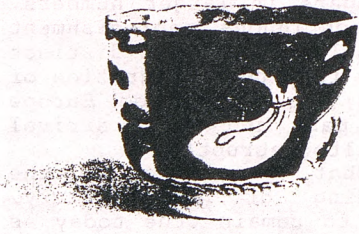
Darjeeling Tea
New Delhi, India



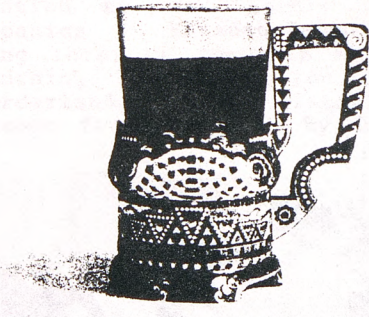
Eyelashes of the Swan Tea
Singapore



Earl Grey
London, England



Green Tea
Osaka, Japan



Russian Caravan Tea
Moscow, Soviet Union



Tippy Tea
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John Monahan, Velma Jones, and director James Abott.

C.U.T.E. (From p. 1)

Dr. James Boyer, KSU professor of curriculum and instruction, who works intimately with the program along with Dr. Michael Perl, said "Personally, I find the CUTE program one of the most rewarding aspects of my career. The teachers who participate in the program have experienced the problems explored in the course work. It is a close marriage of theory and practice."

Director Abott said the program is based around "Seven Principles of Becoming Somebody Special": I feel good about me, I treat others as I want to be treated, I have a winner's attitude, I am real, I have goals, I am developing and refining my leadership skills, and I am a good friend.

"You have to feel right about yourself before you can ever hope to pass that along to others," he said. "My goal is to have CUTE graduates become good role models."

Abott and Monahan have written a book, Integrating Multicultural Learning Experiences into the Classroom, through which they share many of their training ideas and activities.

Anyone wanting more information about the CUTE program may contact the Department of Curriculum and Instruction, Bluemont Hall, KSU or the Cooperative Urban Teacher Education, Inc. of Kansas City, 1021 N. 7th Street, Suite 107, Kansas City, KS 66101.



Gordon Parks, left, was on the KSU campus in April for a public lecture which highlighted his career as a photographer, poet, novelist, composer and motion picture producer.

Parks' ties with KSU include being recipient of the honorary Doctor of Letters in 1970. Parks also designated the university as the repository for a collection of his photographs and original manuscripts of books and music.

He is pictured above with Dr. William Sutton, vice president for educational and student services.

Community Education Summer Adventure '86

Session I
June 9, 1986 - June 20, 1986

Session II
June 23, 1986 - July 3, 1986

Session III
July 7, 1986 - July 18, 1986

Session IV
July 21, 1986 - August 1, 1986



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Minorities and Aging Subject of Seminar

Kyriados S. Markides, a medical sociologist from the University of Texas Medical Branch at Galveston was the speaker at a KSU Center for Aging Seminar on March 24. Markides is well-known in the discipline of gerontology for his work on minorities and aging and, particularly, minority health and aging.

In the first of two lectures, Markides gave an overview of aging theory for U.S. ethnic minority populations. He mentioned several current research projects, on Blacks in Michigan and on Hispanics in Texas for example, but Markides said because of the lack of data adequate theories about minorities and aging have yet to be developed.

"Current theory of minorities and aging has come out of a Multiple Hierarchy Stratification Model," he said. In this theory ethnic minority status/disadvantage is seen as a variable, along with other variables such as age, social class, gender as indicators of inequity. We read about "quadruple jeopardy" of women, for example, who are also minorities, poor and old.

Generally this theory is used by sociologists to predict traditional social stratification variables such as power and privilege. In the aging field, the model is applied to subjects of interest to gerontology such as health, income, psychological well-being, life satisfaction and primary group relations.

A popularly used form of the model is "double jeopardy" where, for example, it is said that in old age, disadvantage of minority groups will increase.

Markides said his research re-evaluates some of the older research findings based on a double jeopardy model. In particular, he spoke about how the variable of "selective survival" may affect the theory.

"Old people are survivors and are somewhat of a select group because of it," he said.

That means old disadvantaged people are even "more select" by virtue of the fact that they defied the norm by not dying younger than the population average. Disadvantaged minority people usually die at a younger age than the majority population, so if they do

survive to an old age they are "more select." Older Navajo Indians and older Black women are two groups to have been studied, he said.

Markides also talked to the group about research on patterns of nursing home institutionalization among minority populations and, also, suicide patterns. Markides pointed out a methodological problem in studies of aging populations; that is, how to evaluate the meaning reflected by those members of the population sample who die during the period of research.

"If you are studying decline in health and base conclusions on the people left in your study, you may have mistaken conclusions," he said. Researchers need to base their conclusions on the original sample, not on the survivors, he said.

MEXICAN-AMERICAN STUDY

In his second lecture of the day Markides spoke on aging, health and family relations from research based on findings from his three-generational study of Mexican-Americans in San Antonio, Texas.

One interesting finding in this study was "limited support" for the notion that a nontraditional sex-role orientation led to greater adjustment in old age within these families.

Also, "opposite to what was hypothesized, traditional sex-role orientation had the most negative effects on younger men, where both depression and life satisfaction were significantly influenced even after the controls."

Anyone interested in the details of Markides' research or those who would like to listen to the taped lectures may contact the Center for Aging.

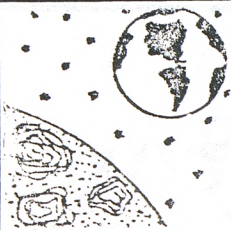
The Center for Aging Seminar Series is open all persons. In addition, the Center produces a regular Center for Aging Newsletter, currently edited by Edith Stunkel. It is possible to receive this newsletter by contacting the Center for Aging, Room 1, Fairchild Hall, KSU, Manhattan, KS 66506.



Steve Rasmussen

Upward Bound Banquet Recognizes Students

Reginland McGowan, senior counselor, Janette Hewitt, learning skills counselor, and Charlotte Olsen, program director, presented awards to senior Upward Bound Program students during their spring banquet.



Global
Alliance

"What if They Had a New Age and Nobody Came ?"

While feeding sweet potatoes to monkeys on a Japanese island, scientists discovered an amazing thing about the adoption of new ideas. They taught a number of monkeys how to prepare the potatoes and, at some point, all of a sudden, all of the monkeys in the tribe began exhibiting the behavior -- without being taught.

There is a book about this research called The Hundredth Monkey, and its thesis is that when awareness of an idea reaches some critical level, it spreads almost by itself. We think of these as "ideas whose time has come."

In the society of people, sharing new ideas is somewhat more complex however, and I want to make two points about it: one, in this world where we are all members of one global "tribe," individuals do make a difference because for one thing we never know when we are the "hundredth monkey." And, two, we nevertheless still must make enough people aware of the idea that it is possible for the critical "99" to adopt it. Further, if we actually want the new idea expeditiously put into practice, the political structure must become involved; and that means a large enough percentage of people need to adopt the idea so they can, in turn, elect representatives who will have similar views.

The idea I have in mind involves nothing less than a change in the way we perceive our world. The new idea (that has ancient aspects to it) is loosely referred to as New Age thinking and its goal is to give the world something like a set of bifocal eyeglasses in the hope that we can begin to see a little more expansively and stop tripping over our feet all of the time. Its essential notion is that the Earth, along with all of its inhabitants, will not be safe until we learn to view it, in its essential diversity, as one, interconnected and interdependent whole.

I believe in this idea and I believe we need to learn it quickly. So my question becomes -- how do we reach those critical "99"? It is becoming clear that the information-education needs in today's world demand a sort of "new age" approach befitting a New Age. Established schools and media are simply not doing the job. In fact, ninety percent of them (along with churches, family and other institutions) have not yet noticed there is a new job to do.

I suppose, after five years of slipping ideas associated with this "new age" thinking into columns, it is time to own up to my own theoretical frame of reference. It goes like this:

Like many, many others, at some time in the late 1960's after seeing photographs of the Earth in space, it dawned on me that we seem to have been cursed and blessed to be alive at a time in

the history of the universe when a global, cultural transformation is struggling to be born that is as vital as anything the world has even seen, including the agricultural and industrial revolutions.

No one can help noticing that we stumble from one "crisis" to another, but many do not realize the seemingly separate incidents fall into common patterns reflecting reductionist, reactionary thinking. On the brighter side, we may also note that social movement after consciousness-raising movement has come alive during this time but, again, many -- even within the seemingly separate movements -- fail to see that they fall into common patterns foreshadowing more holistic, farsighted thinking.

We are witnessing a mighty struggle for balance between inertia and homeostasis from (uniformed and consequently) threatened people and systems and an equally compelling pull from the momentum of the change that has begun. We see this struggle between a fragmented and a holistic way of seeing, daily, in everything from procrastinating homework to political and religious friction.

"The final decade of this century must be shaped by a fundamental shift from a mechanistic, patriarchal world view to a holistic and ecological view if we are to survive," said Fritjof Capra, physicist and author of The Tao of Physics and Turning Point. "Our social institutions are now producing the multiple manifestations of global crises."

"Though reductionist approaches to the problems of our time blind most of us to sustainable solutions," he said, "new ecological visions of reality are emerging, based on awareness of the fundamental interdependence of all phenomena and the embeddedness of individuals and societies in the cyclical process of nature."

Capra is articulating the thoughts of a rapidly increasing number of people who realize the time has come to take a stand, in their own little way -- recycling, nuclear protests, and liberation movements to preventative health and simply thinking and voting -- to nurture this holistic consciousness.

In our everyday world, which is a manifestation of the mechanistic, patriarchal world view, we are taught to view the elements of our lives as fragmented pieces that may or may not fit together. Because of our lack of overall context, we never seem to know what is essential and what is detail. So, like soap opera characters, as individuals and as nations, we rush around with our crisis mentality never quieting ourselves enough to really see that things like a new love, a family fight, the farm crisis, terrorism and even death fit into a larger pattern.

It rarely occurs to us that seemingly separate inci-

dents are embedded within something larger and that it is possible to learn the skill of seeing patterns that can add a depth dimension, an orientation, a grounding to our lives. Instead, we go around wondering if "any of this means anything."

Phrases like "in the grand scheme of things," or "cosmically speaking," reflect the fact that our minds do possess this integrative capacity, however, and that we do know somewhere in our unconscious that we can "never do just one thing."

My own question, and actually challenge, to the New Age thinkers has been a version of the slogan, "what if they had a war and nobody came?" It is, "what is they had a New Age and nobody came?" In other words, who is working to expose the ideas to the "99," which actually translates into millions of people who would never seek out these ideas?

Most people have based their lives on the status quo and they have no idea it is in their best interests to acquire this new perspective. Still, the New Age cannot be an exclusive club; it needs to be open to everybody or it will be open for nobody.

When I began my own search for such an approach, I began with anthropology because it offered the widest possible "umbrella" perspective of all the disciplines. In fact, holism, relativism and futurism (if you count a holistic time frame) are basic tenets of anthropology and I soon came to believe that it was this large "anthropological perspective" that was important rather than the facts of anthropology, per se.

Through the raw material of anthropology (i.e. culture) you can begin to see patterns operating within culture and nature that can enlighten you to a holistic worldview and help you realize that diversity and change needn't be threatening when viewed in context. Patterns in nature, like the paths of the stars and the color wheel, are easier to see but everything from the smallest atom to the galaxies and beyond are embedded in them, also.

I used to think of this perspective -- that can change one's customary way to seeing and open new areas of individual awareness -- as "applied poetry."

I added public education and journalism to the experimental approach because of their practical and purposeful ways of reaching people beyond schools, and named the whole idea "media anthropology."

Recently, I've realized that at least for myself, even anthropology isn't "big enough." Today, my personal view is that the ancient taoist beliefs -- that the universe is one, dynamic, interconnected and interdependent whole; that within this whole all of the phenomena we define from our limited perspectives as creative and destructive are inextricably linked; that

there is a non-linear, asymmetrical, organic kind of pattern to it all; and that our life goal is not to control the universe but to go with it in the most clear and creative way possible -- comes closest to providing a holistic, ecological and, ultimately, spiritual underpinning for my interpretation of the new age ideas -- or at least, for my own reality and my work.

One fundamental ingredient of the New Age, in this country at any rate, has to be participatory democracy. And, if the voting public is going to be well enough informed-educate to make good choices about our common futures in the crucial years ahead, we need a much better informed-educate general public. As futurist Alvin Toffler said, we need to "wire more people into the system." And, as forefather Thomas Jefferson said, "I know of no safe depository of the ultimate powers of the society but the people themselves; and if we think them not enlightened enough exercise their control with some discretion, the remedy is not to take it from them but to inform their discretion."

If the seeds of a "new age" are going to spread rapidly enough to avoid an ultimate (probably nuclear or ecological) disaster, then some people have to help expose lots of other people to the holistic perspective. If we do, I think we can realize this crisis as an unparalleled opportunity.

The Chinese character, "ji," which contains the meaning for both crucial point and opportunity, reflects the fact that crises have both positive and negative characteristics. "They can represent a threat to the status quo but at the same time can be seen as a symptom that something is wrong," said one New Age writer. A crisis thus may represent an opportunity to correct an imbalance and move on to a new level of organization within ourselves as well as our world.

There is some question about funding for Alliance next year so, just in case this is my last chance to say this....I am deeply grateful to Anne Butler, boss and loyal member of the New Age (or as some call it "the Aquarian Conspiracy") for giving me the opportunity to give "media anthropology" a try. Thanks also to you who have read the paper for the past five years.

My hope is that trying to include things like perspective, balance, and context in media information will very soon become so commonplace that this will be another idea that fades into the oblivion of acceptability.

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